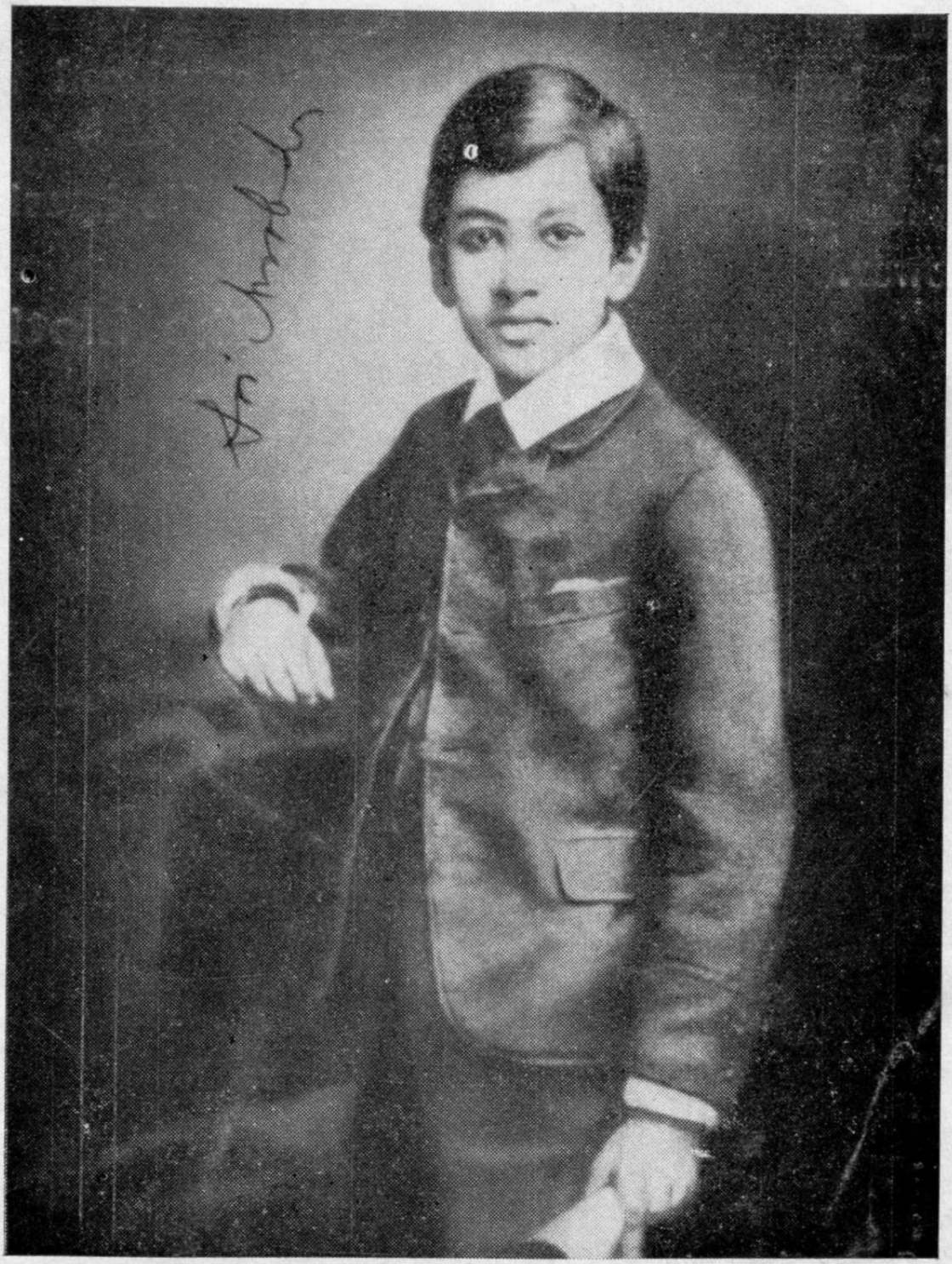
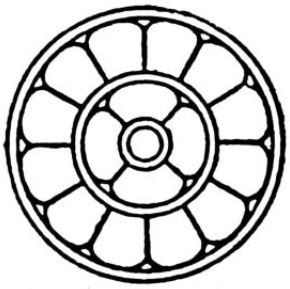


Sri Aurobindo in the year 1883

# ALL INDIA MAGAZINE

JANUARY, 1972



1972

Let us all try to be worthy
of Sri Aurobindo's century

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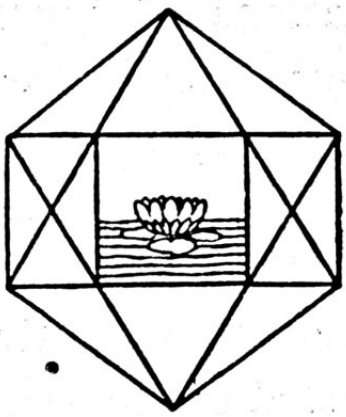

# All India Magazine

—Matter shall reveal the Spirit's face.

Vol. I No. 6 January 1972

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To rise above the present limitations of human life and thereby raise the levels of our living by ideal standards it is essential for us to live by the soul-consciousness. To be 'ourselves', thus, is our first need, and thence the spiritual orientation in all the dimensions of life, individual as well as collective, concentrated within as well as extended out to nature and the world

It is, therefore, of central importance that we have a clear and insightful idea of our soul-reality and its true nature—its inward facets and its out-going facts, its self-centred individuality and its outstretched universality, its essential spirituality and ego-deformity—and also understand the different levels of our consciousness and the basic seekings or aspirations. This clear understanding of our-selves would help us prepare for an all-comprehensive and life elevating yoga.

This issue of the AIM purports to offer a peep into the truth of these ideas in the light of Sri Aurobindo. The portions selected are from his 'The Life Divine,' 'The Synthesis Of Yoga', 'On Yoga II Tome One' and 'The Bases Of Yoga'.

*Editor.*

The soul, representative of the central being, is a spark of the Divine supporting all individual existence in Nature; the psychic being is a conscious form of that soul growing in the evolution—in the persistent process that develops first life in Matter, mind in life, until finally mind can develop into overmind and overmind into the supramental Truth. The soul supports the nature in its evolution through these grades, but is itself not any of these things.

The lower Nature, *aparā prakṛti,* is this external objective and superficial subjective apparent Nature which manifests all these minds, lives and bodies. The supreme Nature, *parā prakṛti,* concealed behind it is the very nature of the Divine—a supreme Consciousness-Force which manifests the multiple Divine as the Many. These Many are in themselves eternal selves of the Supreme in his supreme Nature, *parā prakṛti.* Here in relation to this world, they appear as the Jivatmas supporting the evolution of the natural existences, *sarva-bhūtāni,* in the mutable Becoming which is the life of the Kshara (mobile or mutable) Purusha. The Jiva (or Jivatma) and the creatures, *sarva-bhūtāni,* are not the same thing. The Jivatmas really stand above the creation even though concerned in it; the natural existences, *sarva-bhūtāni,* are the creatures of Nature. Man, bird, beast, reptile

are natural existences, but the individual Self in them is not even for a moment characteristically man, bird, beast or reptile; in its evolution it is the same through all these changes, a spiritual being that consents to the play of Nature.

What is original and eternal for ever in the Divine is the Being, what is developed in consciousness, conditions, forces, forms, etc., by the Divine Power is the Becoming. The eternal Divine is the Being; the universe in Time and all that is apparent in it is a becoming. The eternal Being in its superior nature, Para Prakriti, is at once One and Many; but the eternal Multiplicity of the Divine when it stands behind the created existences, *sarva-bhūtāni,* appears as (or as we say, becomes) the Jiva, *parā prakṛtir jīvabhūtā*. In the psychic, on the other hand, there are two aspects, the psychic existence or soul behind and in front the form of individuality it takes in its evolution in Nature.

The soul or psyche is immutable only in the sense that it contains all the possibilities of the Divine within it, but it has to evolve them and in its evolution it assumes the form of a developing psychic individual evolving in the manifestation the individual Prakriti and taking part in the evolution. It is the spark of the Divine Fire that grows behind the mind, vital and physical by means of the psychic being until it is able to transform the Prakriti of Ignorance into a Prakriti of Knowledge. This evol-

ving psychic being is not therefore at any time all that the soul or essential psychic existence bears within it; it temporalises and individualises what is eternal in potentiality, transcendent in essence, in this projection of the spirit.

The central being is the being which presides over the different births one after the other, but is itself unborn, for it does not descend into the being but is above it—it holds together the mental, vital and physical being and all the various parts of the personality and it controls the life either through the mental being and the mental thought and will or through the psychic, whichever may happen to be most in front or most powerful in nature. If it does not excercise its control, then the consciousness is in great disorder and every part of the personality acts for itself so that there is no coherence in the thought, feeling or action.

The psychic is not above but behind—its seat is behind the heart, its power is not knowledge but an essential or spiritual feeling—it has the clearest sense of the Truth and a sort of inherent perception of it which is of the nature of soul-perception and soul-feeling. It is our inmost being and supports all the others, mental, vital, physical, but it is also much veiled by them and has to act upon them as an influence rather than by its sovereign right of direct action; its direct action becomes normal and preponderant only at a high stage of development or

by yoga. It is not the psychic being which, you feel, gives you the intuitions of things to be or warns you against the results of certain actions; that is some part of the inner being, sometimes the inner mental, sometimes the inner vital, sometimes, it may be, the inner or subtle physical Purusha. The inner being—inner mind, inner vital, inner or subtle physical—knows much that is unknown to the outer mind, the outer vital, the outer physical, for it is in a more direct contact with the secret forces of Nature. The psychic is the inmost being of all; a perception of truth which is inherent in the deepest substance of the consciousness, a sense of the good, true, beautiful, the Divine, is its privilege.

The central being—the Jivatman which is not born nor evolves but presides over the individual birth and evolution—puts forward a representative of himself on each plane of the consciousness. On the mental plane it is the true mental being, *manomaya puruṣa,* on the vital plane the true vital being, *prāṇamaya puruṣa,* on the physical plane the true physical being, *annamaya puruṣa.* Each being, therefore is, so long as the Ignorance lasts centred round his mental, vital or physical Purusha, according to the plane on which he predominantly lives, and that is to him his central being. But the true representative all the time is concealed behind the mind, vital and physical—it is the psychic, our inmost being.

## JIVATMAN SOUL PSYCHIC

The Jivatman, spark-soul and psychic being are three different forms of the same reality and they must not be mixed up together, as that confuses the clearness of the inner experience.

The Jivatman or spirit, as it is usually called in English, is self-existent above the manifested or instrumental being—it is superior to birth and death, always the same, the individual Self or Atman. It is the eternal true being of the individual.

The soul is a spark of the Divine which is not seated above the manifested being, but comes down into the manifestation to support its evolution in the material world. It is at first an undifferentiated power of the Divine Consciousness containing all possibilities which have not yet taken form, but to which it is the function of evolution to give form. This spark is there in all living beings from the lowest to the highest.

The psychic being is formed by the soul in its evolution. It supports the mind, vital, body, grows by their experiences, carries the nature from life to life. It is the psychic or *caitya puruṣa*. At first it is veiled by mind, vital and body, but as it grows, it becomes capable of coming forward and dominating the mind, life and body; in the ordinary man it depends on them for expression and is not able to take them up and freely use them. The life of

the being is animal or human and not divine. When the psychic being can by sadhana become dominant and freely use its instruments, then the impulse towards the Divine becomes complete and the transformation of mind, vital and body, not merely their liberation, becomes possible.

The Self or Atman being free and superior to birth and death, the experience of the Jivatman and its unity with the supreme or universal Self brings the sense of liberation, it is this which is necessary for the supreme spiritual deliverance: but for the transformation of the life and nature the awakening of the psychic being and its rule over the nature are indispensable.

The psychic being realises its oneness with the true being, the Jivatman, but it does not change into it.

The *bindu* seen above may be a symbolic way of seeing the Jivatman, the portion of the Divine; the aspiration there would naturally be for the opening of the higher consciousness so that the being may dwell there and not in the Ignorance. The Jivatman is already one with the Divine in reality, but what is needed is that the rest of the consciousness should realise it.

The aspiration of the psychic being is for the opening of the whole lower nature, mind, vital, body to the Divine, for the love and union with the Divine, for its presence and power within the heart, for the

transformation of the mind, life and body by the descent of the higher consciousness into this instrumental being and nature.

Both aspirations are essential and indispensable for the fullness of this yoga. When the psychic imposes its aspiration on the mind, vital and body, then they too aspire and this is what was felt as the aspiration from the level of the lower being. The aspiration felt above is that of the Jivatman for the higher consciousness with its realisation of the One to manifest in the being. Therefore both aspirations help each other. The seeking of the lower being is necessarily at first intermittent and oppressed by the ordinary consciousness. It has, by sadhana, to become clear, constant, strong and enduring.

The sense of peace, purity and calm is brought about by the union of the lower with the higher consciousness. It is usually either intermittent or else remains in a deeper consciousness, veiled often by the storms and agitations of the surface; it is seldom permanent at first, but it can become permanent by increased frequency and endurance of the calm and peace and finally by the full descent of the eternal peace and calm and silence of the higher consciousness into the lower nature.

The universe and the individual are necessary to each other in their ascent. Always indeed they exist for each other and profit by each other. Universe is a diffusion of the divine All in infinite Space and Time, the individual its concentration within limits of Space and Time. Universe seeks in infinite extension the divine totality it feels itself to be but cannot entirely realise; for in extension existence drives at a pluralistic sum of itself which can neither be the primal nor the final unit, but only a recurring decimal without end or beginning. Therefore it creates in itself a self-conscious concentration of the All through which it can aspire. In the conscious individual Prakriti turns back to perceive Purusha, World seeks after Self; God having entirely become Nature, Nature seeks to become progressively God.

On the other hand it is by means of the universe that the individual is impelled to realise himself. Not only is it his foundation, his means, his field, the stuff of the divine Work; but also, since the concentration of the universal Life which he is takes place within limits and is not like the intensive unity of Brahman free from all conception of bound and term, he must necessarily universalise and impersonalise himself in order to manifest the divine All which is his reality. Yet is he called upon to

preserve, even when he most extends himself in universality of consciousness, a mysterious transcendent something of which his sense of personality gives him an obscure and egoistic representation. Otherwise he has missed his goal, the problem set to him has not been solved, the divine work for which he accepted birth has not been done.

The universe comes to the individual as Life,—a dynamism the entire secret of which he has to master and a mass of colliding results, a whirl of potential energies out of which he has to disengage some supreme order and some yet unrealised harmony. This is after all the real sense of man's progress. It is not merely a restatement in slightly different terms of what physical Nature has already accomplished. Nor can the ideal of human life be simply the animal repeated on a higher scale of mentality. Otherwise, any system or order which assured a tolerable well-being and a moderate mental satisfaction would have stayed our advance. The animal is satisfied with a modicum of necessity; the gods are content with their splendours. But man cannot rest permanently until he reaches some highest good. He is the greatest of living beings because he is the most discontented, because he feels the pressure of limitations. He alone, perhaps, is capable of being seized by the divine frenzy for a remote ideal.

To the Life-Spirit, therefore, the individual in whom its potentialities centre is pre-eminently Man, the Purusha. It is the Son of Man who is supremely capable of incarnating God. This Man is the Manu, the thinker, the Manomaya Purusha, the mental person or soul in mind of the ancient sages. No mere superior mammal is he, but a conceptive soul basing itself on the animal body in Matter. He is conscious Name or Numen accepting and utilising form as a medium through which Person can deal with substance. The animal life emerging out of Matter is only the inferior term of his existence. The life of thought, feeling, will, conscious impulsion, that which we name in its totality Mind, that which strives to seize upon Matter and its vital energies and subject them to the law of its own progressive transformation, is the middle term in which he takes his effectual station. But there is equally a supreme term which Mind in man searches after so that having found he may affirm it in his mental and bodily existence. This practical affirmation of something essentially superior to his present self is the basis of the divine life in the human being.

1. The spiritual consciousness is that in which we enter into the awareness of Self, the Spirit, the Divine and are able to see in all things their essential reality and the play of forces and phenomena as proceeding from that essential Reality.

2. The cosmic consciousness is that in which the limits of ego, personal mind and body disappear and one becomes aware of a cosmic vastness which is or filled by a cosmic spirit and aware also of the direct play of cosmic forces, universal mind forces, universal life forces, universal energies of Matter, universal overmind forces. But one does not become aware of all these together; the opening of the cosmic consciousness is usually progressive. It is not that the ego, the body, the personal mind disappear, but one feels them as only a small part of oneself. One begins to feel others too as part of oneself or varied repetitions of oneself; the same self modified by Nature in other bodies. Or, at the least, as living in the larger universal self which is henceforth one's own greater reality. All things in fact begin to change their nature and appearance; one's whole experience of the world is radically different from that of those who are shut up in their personal selves. One begins to know things by a different kind of experience, more direct, not depending on the external mind and the senses. It is not that the

possibility of error disappears, for that cannot be so long as mind of any kind is one's instrument for transcribing knowledge, but there is a new, vast and deep way of experiencing, seeing, knowing, contacting things; and the confines of knowledge can be rolled back to an almost unmeasureable degree. The thing one has to be on guard against in the cosmic consciousness is the play of a magnified ego, the vaster attacks of the hostile forces—for they too are part of the cosmic consciousness—and the attempt of the cosmic Illusion (Ignorance, Avidya) to prevent the growth of the soul into the cosmic Truth. These are things that one has to learn from experience; mental teaching or explanation is quite insufficient. To enter safely into the cosmic consciousness and to pass safely through it, it is necessary to have a strong central unegoistic sincerity and to have the psychic being, with its divination of truth and unfaltering orientation towards the Divine, already in front in the nature.

3. The ordinary consciousness is that in which one knows things only or mainly by the intellect, the external mind and the senses and knows forces etc. only by their outward manifestations and results and the rest by inference from these data. There may be some play of mental intuition, deeper psychic seeing or impulsions, spiritual intimations, etc.—but in the ordinary consciousness these are incidental only and do not modify its fundamental character.

To the superficial view of the outer mind and senses the sun is a little fiery ball circling in mid air round the earth and the stars twinkling little things stuck in the sky for our benefit at night. Scientific enquiry comes and knocks this infantile first-view to pieces. The sun is a huge affair (millions of miles away from our air) around which the small earth circles, and the stars are huge members of huge systems indescribably distant which have nothing apparently to do with the tiny earth and her creatures. All Science is like that, a contradiction of the sense-view or superficial appearances of things and an assertion of truths which are unguessed by the common and the uninstructed reason. The same process has to be followed in psychology if we are really to know what our consciousness is, how it is built and made and what is the secret of its functionings or the way out of its disorder.

There are several capital and common errors here :—

1. That mind and spirit are the same thing.
2. That all consciousness can be spoken of as "mind".
3. That all consciousness therefore is of a spiritual substance.

4. That the body is merely Matter, not conscious, therefore something quite different from the spiritual part of the nature.

First, the spirit and the mind are two different things and should not be confused together. The mind is an instrumental entity or instrumental consciousness whose function is to think and perceive—the spirit is an essential entity or consciousness which does not need to think or perceive either in the mental or the sensory way, because whatever knowledge it has is direct or essential knowledge, *svayaṁprakāśa*.

Next, it follows that all consciousness is not necessarily of a spiritual make and it need not be true and is not true that the thing commanding and the thing commanded are the same, are not at all different, are of the same substance and therefore are bound or at least ought to agree together.

Third, it is not even true that it is the mind which is commanding the mind and finds itself disobeyed by itself. First, there are many parts of the mind, each a force in itself with its formations, functionings, interests, and they may not agree. One part of the mind may be spiritually influenced and like to think of the Divine and obey the spiritual impulse, another part may be rational or scientific or literary and prefer to follow the formations, beliefs or doubts, mental preferences and interests which are in conformity with its education and its

nature... The thinking mind or *buddhi* lives, however imperfectly in man, by intelligence and reason. Vital, on the other hand, is a thing of desires, impulses, force-pushes, emotions, sensations, seekings after life-fulfilment, possession and enjoyment; these are its functions and its nature;—it is that part of us which seeks after life and its movements for their own sake and it does not want to leave hold of them if they bring it suffering as well as or more than pleasure; it is even capable of luxuriating in tears and suffering as part of the drama of life. What then is there in common between thinking intelligence and the vital and why should the latter obey the mind and not follow its own natures? The disobedience is perfectly normal instead of being, as Augustine suggests, unintelligible. Of course, man can establish a mental control over his vital and in so far as he does it he is a man,—because the thinking mind is a nobler and more enlightened entity and consciousness than the vital and ought, therefore, to rule and, if the mental will is strong, *can* rule. But this rule is precarious, incomplete and held only by much self-discipline. For if the mind is more enlightened, the vital is nearer to earth, more intense, vehement, more directly able to touch the body. There is too a vital mind which lives by imagination, thoughts of desire, will to act and enjoy from its own impulse and this is able to seize on the reason itself and make it its auxiliary

and its justifying counsel and supplier of pleas and excuses. There is also the sheer force of Desire in man which is the vital's principal support and strong enough to sweep off the reason, as the Gita says. "like a boat on stormy waters", *nāvamivāmbhasi.*

Finally, the body obeys the mind automatically in those things on which it is formed or trained to obey it, but the relation of the body to the mind is not in all things that of an automatic perfect instrument. The body also has a consciousness of its own and, though it is a submental instrument or servant consciousness, it can disobey or fail to obey as well. In many things, in matters of health and illness for instance, in all automatic functionings, the body acts on its own and is not a servant of the mind. If it is fatigued, it can offer a passive resistance to the mind's will. It can cloud the mind with *tamas,* inertia, dullness, fumes of the subconscient so that the mind cannot act. The arm lifts, no doubt, when it gets the suggestion, but at first the legs do not obey when they are asked to walk; they have to learn how to leave the crawling attitude and movement and take up the erect and ambulatory habit. When you first ask the hand to draw a straight line or to play music, it can't do and won't do it. It has to be schooled, trained, taught, and afterwards it does automatically what is required of it.

The process of Yoga is a turning of the human soul from the egoistic stage of consciousness absorbed in the outward appearances and attraction of things to a higher state in which the Transcendent and Universal can pour itself into the individual mould and transform it. The first determining element of the siddhi is, therefore, the intensity of the turning, the force which directs the soul inward. The power of aspiration of the heart, the force of the will, the concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity. The ideal sadhaks should be able to say in the Biblical phrase, "My zeal for the Lord has eaten me up". It is this zeal for the Lord, *Utsāha*, the zeal of the whole nature for its divine results, *vyākulatā,* the heart's eagerness for the attainment of the Divine,—that devours the ego and breaks up the limitations of its petty and narrow mould for the full and wide reception of that which it seeks, that which, being universal, exceeds and, being transcendent, surpasses even the largest and highest individual self and nature.

But this is only one side of the force that works for perfection. The process of the integral Yoga has three stages, not indeed sharply distinguished or seperate, but in a certain measure successive. There must be, first, the effort towards at least an initial

and enabling self-transcendence and contact with the Divine; next, the reception of that which transcends, that with which we have gained communion, into ourselves for the transformation of our whole conscious being; last, the utilisation of our transformed humanity as a divine centre in the world. So long as the contact with the Divine is not in some considerable degree established, so long as there is not some measure of sustained identity, *sāyujya,* the element of personal effort must normally predominate. But in proportion as this contact establishes itself, the sadhaka must become conscious that a force other than his own, a force transcending his egoistic endeavour and capacity, is at work in him and to this Power he learns progressively to submit himself and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher Power; he merges them in the divine Will and its transcendent and universal Force. He finds it thenceforward presiding over the necessary transformation of his mental, vital and physical being with an impartial wisdom and provident effectivity of which the eager and interested ego is not capable. It is when this identification and this self-merging are complete that the divine centre in the world is ready. Purified, liberated, plastic, illumined, it can begin to serve as a means for the direct action of a supreme Power in the larger Yoga of humanity or superhumanity of the earth's spiritual progression or its transformation.

Always indeed it is the higher Power that acts. Our sense of personal effort and aspiration comes from the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force. It persists in applying to experience on a supernormal plane the ordinary terms of mentality which it applies to its normal experiences in the world. In the world we act with the sense of egoism; we claim the universal forces that work in us as our own; we claim as the effect of our personal will, wisdom, force, virtue, the selective, formative, progressive action of the Transcendent in this frame of mind, life and body. Enlightenment brings to us the knowledge that the ego is only an instrument; we begin to perceive and feel that these things are our own in the sense that they belong to our supreme and integral Self, one with the Transcendent, not to the instrumental ego. Our limitations and distortions are our contribution to the working; the true power in it is the Divine's. When the human ego realises that its will is a tool, its wisdom ignorance and childishness, its power an infant's groping, its virtue a pretentious impurity, and learns to trust itself to that which transcends it, that is its salvation. The apparent freedom and self-assertion of our personal being to which we are so profoundly attached, conceal a most pitiable subjection to a thousand suggestions, impulsions, forces which we have made extraneous to our little

person. Our ego, boasting of freedom, is at every moment the slave, toy and puppet of countless beings, powers, forces, influences in universal Nature. The self-abnegation of the ego in the Divine is its self-fulfilment; its surrender to that which transcends it is its liberation from bonds and limits and its perfect freedom.

But still, in the practical development, each of the three stages has its necessity and utility and must be given its time or its place. It will not do, it cannot be safe or effective to begin with the last and highest alone. It would not be the right course, either, to leap prematurely from one to another. For even if from the beginning we recognise in mind and heart the Supreme, there are elements of the nature which long prevent the recognition from becoming realisation. But without realisation our mental belief cannot become a dynamic reality; it is still only a figure of knowledge, not a living truth, an idea, not yet a power. And even if realisation has begun, it may be dangerous to imagine or to assume too soon that we are altogether in the hands of the Supreme or are acting as his instrument. That assumption may introduce a calamitous falsity; it may produce a helpless inertia or, magnifying the movements of the ego with the Divine Name, it may disastrously distort and ruin the whole course of the Yoga. There is a period, more or less prolonged, of internal effort and struggle in which the individual

will has to reject the darkness and distortions of the lower nature and to put itself resolutely or vehemently on the side of the divine Light. The mental energies, the heart's emotions, the vital desires, the very physical being have to be compelled into the right attitude or trained to admit and answer to the right influences. It is only then, only when this has been truly done, that the surrender of the lower to the higher can be effected, because the sacrifice has become acceptable.

The personal will of the sadhaka has first to seize on the egoistic energies and turn them towards the light and the right; once turned, he has still to train them to recognise that always, always to accept, always to follow that. Progressing, he learns, still using the personal will, personal effort, personal energies to employ them as representatives of the higher Power and in conscious obedience to the higher Influence. Progressing yet farther, his will, effort, energy, become no longer personal and separate, but activities of that higher Power and Influence at work in the individual. But there is still a sort of gulf of distance which necessitates an obscure process of transit, not always accurate, sometimes even very distorting, between the divine Origin and the emerging human current. At the end of the progress, with the progressive disappearance of egoism and impurity and ignorance, this last separation is removed; all in the individual becomes the divine working.

Get the psychic being in front and keep it there, putting its power on the mind, vital and physical, so that it shall communicate to them its force of single-minded aspiration, trust, faith, surrender, direct and immediate detection of whatever is wrong in the nature and turned towards ego and error away from Light and Truth.

Eliminate egoism in all its forms; eliminate it from every movement of your consciousness.

Develop the cosmic consciousness—let the egocentric outlook disappear in wideness, impersonality, the sense of the Cosmic Divine, the perception of universal forces, the realisation and understanding of the cosmic manifestation, the play.

Find in place of ego the true being—a portion of the Divine, issued from the World-Mother and an instrument of the manifestation. This sense of being a portion of the Divine and an instrument should be free from all pride, sense or claim of ego superiority, demand or desire. For if these elements are there, then it is not the true thing.

Most in doing yoga live in the mind, vital, physical, lit up occasionally or to some extent by the Higher Mind and by the Illumined Mind; but to prepare for the supramental change it is necessary (as soon as, personally, the time has come)

to open up to the Intuition and the Overmind, so that these may make the whole being and the whole nature ready for the supramental change. Allow the consciousness quietly to develop and widen and the knowledge of these things will progressively come.

Calm, discrimination, detachment (but not nidifference) are all very important, for their opposites impede very much the transforming action. Intensity of aspiration should be there; but it must go along with these. No hurry, no inertia, neither rajasic over-eagerness nor tamasic discouragement—a steady and persistent but quiet call and working. No snatching or clutching at realisation, but allowing realisatian to come from within and above and observing accurately its field, its nature, its limits.

Let the power of the Mother work in you, but be careful to avoid any mixture or substitution, in its place, of either a magnified ego-working or a force of Ignorance presenting itself as Truth. Aspire especially for the elimination of all obscurity and unconsciousness in the nature.

These are the main conditions of preparation for the supramental change; but none of them is easy, and they must be complete before the nature can be said to be ready. If the true attitude (psychic, unegoistic, open only to the Divine Force) can be established then the process can go on much more quickly.

**Siddhi Divas:** News and reports have been pouring in about the celebration of Sri Aurobindo-Siddhi Divas (24th of November) at different places like Vrindaban, (U.P.), Lucknow, Allahabad, Varanasi and Gorakhpur.

**SRI AUROBINDO ASHRAM, PONDICHERRY:** **Sri Aurobindo Centre Of Education,** celebrated its annual functions with select sport items on the Sports Ground on the 2nd of December and the drama-play of Sri Aurobindo's Vikramorvasie on the 1st and 3rd of December, 1971

**5th of December:** (Maha-samadhi-day) There was collective meditation round the 'SAMADHI' from 10 a.m. to 10-30 a.m. followed by homage-visit to Sri Aurobindo's Room. In the evening there was meditation in the play-ground with the Mother's meditative music from 7.45 p.m. to 8.15 p.m.

**9th of December:** There was collective meditation round the 'SAMADHI' from 10 a. m. to 10. 30 a. m., and in the play-ground from 7. 45 p. m. to 8. 15 p. m.

**25th of December:** This day of divine significance was celebrated with decoration, sweets-distribution and message from the Mother.

**1st of January, 1972:** On the last night of the year 1971 there was special meditaion round the 'Samadhi' at mid-night for half an hour, during which the Mother's New-year-Message came down in her own voice as an exhortation amid meditational music-notes. Thus arrived the New Year, 1972, with the special charge of Sri Aurobindo's Centenary. Earlier there was distribution of sweets with the Mother's message.

In the morning followed the 'Prosperity'-programme in which every one received new calendars, one bearing Sri Aurobindo's picture and another the Mother's,

**Centenary-celebration in Rajasthan:**

**Ajmer:** Various Colleges and the Rotary Club at Ajmer recently organised meetings for lectures on Sri Aurobindo's life and teachings by Dr. H. Maheshwari, as part of their celebration of Sri Aurobindo Centenary. Dr. Maheshwari spoke on the 'Life of Sri Aurobindo' in the Govt. College, 'Sri Aurobindo's Message of Immortality and Divine Future' in the Savitri Girls'College, 'Integral Yoga of Sri Aurobindo' in the D. A. V. College, 'Sri Aurobindo's Philosophy of Integral Education' in the Regional College and 'Sri Aurobindo's Vision of Human Unity, in the Rotary Club.

**Kishangarh:** The Govt. College, Kishangarh, had Dr. Maheshwari's lecture on the 'Life-embracing Yoga of Sri Aurobindo.'

**Jaipur:** The Rajasthan University, Jaipur, organised under the auspices of the Philosophy Department, a series of three extension lectures by Dr. H. Maheshwari in the third week of December, as part Sri Aurobindo Centenary programme, the topics being respectively, 'Sri Aurobindo in Indian Philosophy', 'Sri Aurobindo's Integral Yoga,' and 'Sri Aurobindo and the New Age.' The Agrawal Degree College, Jaipur had Dr. Maheshwari's lecture on 'Yoga of Sri Aurobindo.'

**The Akhila Bharatiya Darshana Parishad** has decided to devote its next annual session to celebrate Sri Aurobindo's Centenary. The two symposia will be on 'Study of Consciousness in the Philosophy of Sri Aurobindo' and 'Sri Aurobindo and an Ideal Society'.

**Rayagada:** Sri Aurobindo Study Circle in collaboration with Sri Aurobindo Society and Sri Aurobindo's Action, Rayagada, organised an exhibition of books, photographs and various other products of Sri Aurobindo Ashram, Pondicherry, with sales provision during the National Tonnage Club of Farmers' seminar there. It was named as

Sri Aurobindo Centenary Stall. Messages of Sri Aurobindo and The Mother in Oriya, Telugu and English languages were distributed to the visitors. This Stall received the First prize in decoration.

**Elam (Muzaffarnagar) U. P.:** The 9th of December was celebrated at Elam with meditation and homages. There were participants from Delhi. Meerut and Rajasthan. It was decided to have regular meetings for meditation and study.

**Sri Aurobindo - Relics - Installation at Proddatur:** Sacred Relics of Sri Aurobindo were taken from Pondicherry to Proddatur (Andhra Pradesh) to be solemnly installed and enshrined there on the 5th of December, 1971 in Sri Aurobindo Circle Campus.

The Sacred Relics were received from the gracious hands of the Mother by Dr. Narasimhan, Secretary, Sri Aurobindo Circle, Proddatur, on the 3rd of December, 1971. They were taken to Madras by a special car and thence to Hyderabad by plane where they were received by Sri P. V. Narasimha Rao, the Chief Minister of Andhra Pradesh. The State reception offered to the Sacred Relics at the air-port gathered grandeur and solemnity with the chant of Vedic hymns, and the gratitude of the State found an expression in the words of the Chief Minister who said that a great opportunity had been given to the State, especially in the period of Sri Aurobindo

Centenary year by the gracious grant of the Sacred Relics of the Great Avatara-Purush, Sri Aurobindo, for which the people of Andhra Pradesh were highly grateful to the Loving Mother of Sri Aurobindo Ashram.

The Relics were then taken in a specially decorated State car, in a grand procession upto Dwarakapuri, flowers and garlands being offered through-out by welcoming devotees, and were received there in a special 'peetham' in the house of Sri K. D. Shandilya, Secretary and Treasurer of State Bank of India, where collective meditation followed by devotional songs by Smt. Bhattacharya filled the atmosphere with rare vibrations.

At Proddatur the Relics were received by Sri Elichetty Venkatasubbaiah amidst Mangalanaivedyam and Vedic hymns. On the morning of the 5th of December 1971 there was a grand procession of the Relics being taken to the Shrine in the Sri Aurobindo Circle Campus, where the installation ceremony took place. After the hoisting of the Mother's Flag and the Mother's meditative Music-record-play the Relics were installed by Shri Kameshwar Rao of the Ashram, in the shrine with Veda-mantra-chant in the sanctified atmosphere of hallow and grace.

After the installation of the Relics, Shri Navajata, the General Secretary of Sri Aurobindo Society, laid the foundation stone of the Meditation Hall of the shrine and then followed meditation. As mark of

their reverence, flowers were offered and garlands laid by representatives of different sections of intelligentia, e. g., the Rotary Club, the Vishwa Hindu Parishad, the Theosophical Society and others. The gathering had, apart from the people of the town, representatives of different centres of Sri Aurobindo Society of the Andhra Pradesh and Mysore.

The sacred ceremony turned into an assembly in which learned speakers offered their tributes to Sri Aurobindo. Dr. V. Madhusudan Reddy and Dr. M. V. Nadkarni from Osmania University, Hyderabad and Shri K. D. Sandilya and Shri Y. Srinivasa Rao from Proddatur made speeches bringing home the greatness of Sri Aurobindo and his teachings for the coming age. The meeting closed with Sri Navajata's presidential speech.

**Tenali (Andhra Pradesh)**

In a meeting of the elite organised by the Tenali branch of the Sri Aurobindo Society, Dr. D. Jagannatha Reddy, Vice Chancellor of Sri Venkateshwar University, Tirupati delivered a talk on Life in Sri Aurobindo Ashram, its Education and Auroville. The branch distributed three pamphlets in Telugu on (i) The Life and Teachings of Sri Aurobindo and the Mother, (ii) The Soul of a Nation and (iii) The Aim of Integral Yoga. The meeting closed with meditation.